



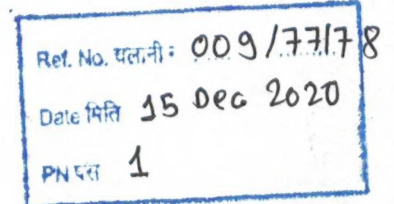
Began as a loose network in 2018, registered as not-for-profit in 2020, we are led by young people of marginalized sexual orientation, gender identity & sex characteristics (queer) folks for queer rights.

N.S. 1141/02/27

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Public Statement

On 2018 Dec 17 (2075 Paush 2, 1141 Thinla 9), we Queer Youth Group (QYG) had published our first statement on the term 'transgender' in Nepali language. Through discourses created by trans rights activists, campaigners & individuals since 2016, and the discussion about Word Politics on 5 Dec 2018 – we'd declared to use the term 'pāralaingik' (पारलैङ्गिक) in Nepali language to refer transgender people. Prior to this, there was no vocabulary in the language to correctly address trans people, & many times the term 'transgender' was wrongfully equated with the Nepali term 'third gender'. Transgender people are defined as those individuals whose gender identity is different from the gender assigned at birth. Trans men are men and trans women are women. The 'National Transgender Demand Sheet' (31 March 2020) is clear on the demand of trans men and women's recognition on ID cards as men and women respectively. It is wrong to use terms like 'third gender' that denotes someone being neither man or woman to refer those individuals who identify as man or a woman. The term 'pāralaingik' in Nepali language was introduced by trans rights activists & individuals and is owned by the community. The term was taken forward during legal advocacy first of all by Rukshana Kapali, followed by Noor KC, a fellow trans woman and Sagun Thapa, a fellow trans man as well as other two trans men Aayan Thapaliya and one from Rupandehi who'd like his name private. Many civil society organizations and we as QYG have also adopted the use of the term. Yet, the legislation and legislative language hasn't been able to ensure the right of gender identity to trans folks and adopt the term. There have been many incidents where media despite having clearly communicated that the person identifies as either male or female and not third gender, have intentionally referred to them as 'third gender'. With lack of legal provisions on misgendering, many media houses have harassed people this way. Finally, we'd like to call upon everyone to contribute in expanding the usage of the correct terminology in the language referring transgender people and not to forcefully impose the term 'third gender' on anyone as well as formulate legislative measures addressing this issue.



Dipesh Khanal, President